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cabinet, Whig and Tory leaders, Marlborough, Godolphin, Bishop Burnet, Rochester, George I, the relation of crown to parliament, and the law of Protestant succession. The critical bibliographical notes deserve special commendation.

R. J. P.

Leonidas Polk, Bishop and General. By William M. Polk, M.D., LL.D. New Edition. Two volumes. New York: Longmans, Green & Co. Vol. I, pp. x+385. Vol. II, pp. viii+464.

If one were to choose a single life to represent the spirit of the Old South it would be difficult to find one better than that of the subject of this sketch. Born into a family of wealth and prominence (he was a cousin of James K. Polk, President of the United States), he had all that commendable pride of race, coupled with a feeling of grave responsibility for upholding family honour, which made at once the strength and the weakness of the regime "Before the War." Leonidas Polk's grandfather, Col. Thomas Polk, was the author of the famous "Mecklenburg Declaration of Independence"—a document of which too little has been said in our histories. He fought through the Revolutionary War, as did his son, Lieut. Col. William Polk, the father of Leonidas. The last named was a rather frail youth, but determined to follow in the footsteps of his forebears, and after a term at the University of North Carolina entered West Point. It was while a cadet in this institution that his whole future career was changed.

One of the most valuable features of this study is the way it enables us to note the change in the condition of religion in the different periods it outlines. Leonidas Polk came of the best of the people, and among them a sort of vague deism was all that was admitted. At the time he entered the Military Academy the chaplain (afterwards Bishop McIlvaine of the Protestant Episcopal diocese of Ohio), wrote: "There was not one 'professor of religion' among the officers, military or civil. Several of them were friendly to the efforts of the chaplain, others were decidedly the reverse. Of the cadets not one was known to make any profession of interest in religion. Among cadets, officers, and instructors there was a great deal of

avowed infidelity." (I. p. 90.) The chaplain's position was anything but pleasant. He says: "I had been labouring for nearly a year without the slightest encouragement. Not a cadet had called to see me." (Ibid.)

It was amid such unlikely surroundings that Cadet Polk was led to make a profession of faith and there, before the whole corps, to receive Baptism in the Chapel of the Academy. This was the beginning of a new era for him and for religion at West Point. As his convictions deepened, although his religious attitude met with little sympathy at home, he further determined to leave the army and enter the ministry of the Episcopal Church. His career of preparation at the seminary, ordination, subsequent breakdown in health and travel abroad may be passed over here, though they contain many valuable historical sidelights. He finally settled down on some of his own land in Tennessee and there expected to end his days as a plantation owner, exercising his ministry for his family, the neighbours and his slaves. But such a quiet career was not to be allowed him, and at the age of 32 he was appointed "Missionary Bishop of the Southwest," a vaguely defined territory which included Alabama, Mississippi, Louisiana, Arkansas, the Indian Territory, and the Republic of Texas. Although it was an ecclesiastical wilderness, he set himself to clearing it, and when after six years he was made Bishop of Louisiana he had the satisfaction of seeing great advances.

Among the valuable features of this work is the light it throws upon the South's attitude on the slavery question. Bishop Polk's labours were constantly directed to its solution. "Believing in gradual emancipation, his mind was constantly turned to the problem as it then stood. He did not deal merely with people of his own church; anyone the owner of slaves, whether possessed of a religion, or without one, was his objective, and so while moving through this domain he ever kept his eye on this momentous question" (p. 180) and the accounts given of his care for the family life of his own negroes give the lie to the wretched calumnies that are even yet current on that subject and also serve to show how aggrieved the South felt when the North, with no knowledge of the problem, attempted to force the issue upon them.

A firm believer in the destiny of the South, he sought Christian education for its youth, and his was the vision of a great University which should provide this. His labour for the University of the South, his magnificent plans for it; the raising of a handsome endowment and the procuring of its noble domain in east Tennessee bear witness to his ability and his loftiness of soul. That the endowment should be swept away, and the dream shattered by an internecine war is one of the tragedies of history. On this domain his family took refuge when the storm seemed about to break and it was the wanton destruction of their home, occupied by helpless women and children, which finally persuaded him to feel it "to be a call of Providence" (I. p. 359) that he accept the offer of a Major-General's commission in the Confederate Army. He stipulated that he should be released from his command so soon as a competent leader could take his place. Alas, that release was only to be when he fell dead on the field of battle.

The second volume, which in this new edition has been carefully revised from the official war records, is entirely made up of accounts of his military campaigns, and forms a valuable and intimate history of that portion of the Civil War.

Those who would condemn Leonidas Polk for his decision, if they would read this work, would be impressed with his purity of motive, and with his conviction that he was doing God service in defending his home against invasion. Read sympathetically this work gives one a means of judging the South correctly, and of clearing its name, as well as that of General Polk, of much that has been said against them.

FLOYD KEELER, A.M., S.T.B.

Publications of the Nebraska State Historical Society, Vol XIX.

Edited by Albert Watkins. Lincoln, Nebr., 1919. Pp. +357.

This volume contains much historical material of state importance, especially upon the Indians, Indian campaigns, early life in the commonwealth, and racial elements in the population. An article of particular value, "Bohemians in Nebraska," comes from the pen of Professor S. B. Hrbkova of the state university (pp. 140-158) In a paragraph on Bohemian religious life, Mr.